ARAMBE FLAME

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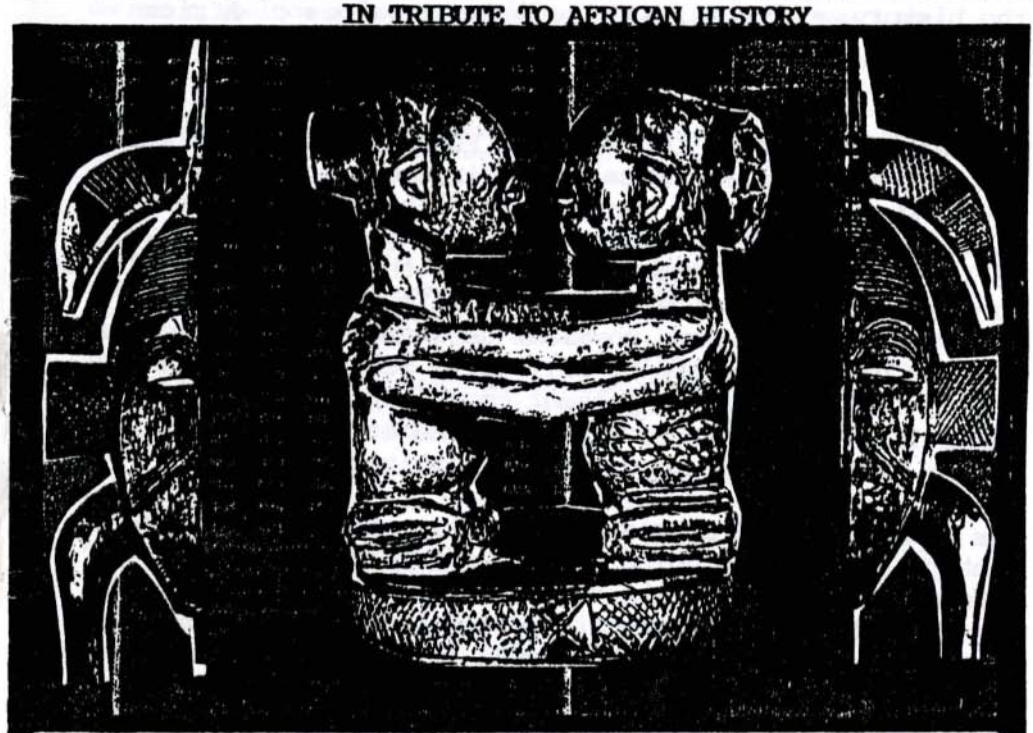
IN TRIBUTE TO AFRICAN HISTORY



In This Edition:

Commentary: Why We Must Know And Undrestand Our History; **Back In Time:** Sandwiched Between Two Religions, European-Supremacist Ideology(Racism) And Religion, Flipping The Script: Africans Making Christianity Work For Them, Return To That Old-Time Religion; **From Other Sources:** African Attorney in So. Carolina Facing Reprisals, Government Of Nigeria Takes Step Against Death Penalty, International Tribunal On Africa, Congressional Black Caucus Iinitiative; **Announcements**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

What can studying and gaining an understanding of past history do for us? Before we try to answer this question, we must first see past history for what it is--part of the unbroken spiral of history that includes the past, present and future. Without this understanding, we might view the history of the past as something of little or no importance and as something unconnected to us. History is a process and past history is a part of this process, just as driving a car is a process. Driving does not consist of only the act of sitting at the steering wheel, manipulating that wheel, using the feet on the gas pedal and brake, and so forth. Before a person does any of these things, he or she has to open the car door, turn on the ignition, move the gear from the "park" position, and handle the other parts of the process by which a car is started and driven from one point to another. The ignoring of any of these parts of the car-driving process will result in either no driving at all or the probability of a serious accident. It can accurately be said that we--African people--have had some failures and serious "accidents," as have other population groups, in our collective and individual lives because of failures to see the past as part of the historical process and learn from it.

So what can studying and gaining an understanding of past history do for us? Several things. Among them are the following: provide us with individual and group role models; give us examples of plans, strategies, tactics, and actions that we can adopt for our use today and give us examples of plans and so forth that we would be better off not using; instill group and individual pride and self-confidence, as well as inspiration; teach us both an appreciation of urgency and, at the same time, patience; and in our case and that of other people of color, show us the collective mentality and ways of a long-standing foe.

As to the matter of individual and group role models, we know, for example, that Queen Nzinga of 17th.-century Ndongo was dedicated to African people, that she was smart, courageous, and determined. As Africans in the U.S. in particular, we live in a time and space in which dedication, intelligence, courage, and determination, used in the service of African people, are not qualities we often see in African persons or groups who are well-known. Yet we are no less in need of Sisters and Brothers with these qualities than were the people of Ndongo in Nzinga's time, as they were endangered by the Dutch and Portuguese.

And just as we can look to someone such as Queen Nzinga as an individual role model to emulate, we can do likewise with respect to, for example, the maroon societies that established themselves throughout the Americas, often retaining the traditional African values of their people in the Motherland, and not only defending themselves against recapture into slavery but, in many cases, helping to liberate their Sisters and Brothers on plantations from slavery. Group role models can be at least as important to and useful for us as individual models. Whether we're looking at individuals or groups, we find standards by which we can measure the degree to which we are acting in the best interests of our people.

What about the question of plans, strategies, tactics, and actions made and taken by our people, or others, in the past and whether they may or may not be useful to us in the present? We know that Hannibal made an alliance with the Gauls in his move to conquer Rome. We also know that he didn't trust the Gauls as friends. But he made the alliance from a position of military strength and took steps to protect his forces from the possibility of the Gauls turning on them. Furthermore, he didn't place his primary reliance on this alliance.
In this country, in the 1800s, Africans and Seminoles formed an alliance against the U.S. government. This was more than a matter of two groups joining forces against a common enemy. The African/Seminole alliance was rooted in important cultural commonalities, friendships, and blood kinships. They could genuinely trust each other.

But whether we're talking about Hannibal's strategic alliance with the Gauls or Africans' natural alliance with Seminoles, we have examples of plans, strategies, tactics, and actions that were effective, at least for a time. There are lessons here for the present that we could put to use in, for instance, trying to achieve certain political objectives for which our numbers alone might not be adequate for the job. Just as issues of trust and reliance, etc. were issues for Hannibal and his forces and for the Africans and Seminoles who fought side by side, they are issues for us now.

We can also learn from past history what not to do. For instance, in the 'sixties, as many of the nations of Africa were gaining their independence from European colonial rule, practically all these nations chose political/economic roads based on European models: capitalism, socialsim, parliamentary rule, etc. It didn't take long for it to become evident that these European systems and forms were not working for the masses of African people.

Moving forward in time to 1984 and the U.S. Democratic National Convention, there was Jesse Jackson and his "people's agenda," his threat not to support the Demopublicans unless he got from them a commitment to support his agenda. But his threat was an empty one. The Demopublicans paid him nothing but minimum lip service and got his backing anyway. So, when, in 1988, Jesse went to the convention with his "non-negotiable demands," the Demopublicans knew he wasn't to be taken seriously. Essentially, they told him, "up yours." They knew he was a slave to their party and would do their bidding under practically any circumstances. From Jesse's experience we learn not to make threats we are unwilling or unable to follow through with. From the African nations' post-colonial experiences we learn it is not prudent to adopt systems based on the experience of foreigners, especially when those foreigners have been our enemies and have core values that are diametrically opposed to our own.

As we look around at the political/social/economic landscape, we see problems stacked upon problems upon problems--political impotence, community violence, massive imprisonment of our young males, lack of economic self-reliance, etc. We may be inclined to believe that we are powerless to change our situations. But past history offers us example upon example of Africans who dealt with problems at least as serious as ours and were able to solve them. These ancestors and their actions can serve to inspire us, instill pride in us, and give us confidence. When we know that people who looked like us achieved things yesterday, we are able to have faith that we can achieve things today and tomorrow.

Our ancestors faced situations that they deemed to be urgent and dealt with them with a sense of urgency. Yet the same past history that contains chapters of urgency also gives lessons in understanding that urgent problems often can't be solved immediately, or even close to immediately. History informs us that we have to be able to exercise patience. There can be no doubt that Toussaint L'Ouverture wanted freedom now for his people in Haiti. But he knew the freedom would not be gained without mobilization, organization, and other crucial parts of a process--a process that would take time.

It isn't enough for us to learn and gain understanding of our past history. As African people, as people of color who, like other people of color, have been victimized by the global system of European-supremacist ideology and practice("racism"), we have to pay attention to other people's history as well--particularly, that of Europeans(Caucasians). We have to understand the mentality and ways fueling the European-supremacist engine of world domination.

In short, we must study and gain an understanding of past history because the lessons it has to teach us are vital to our aspirations, if not our very survival.

-Editor

Welcome to our annual tribute to the history of our people. In this edition, we present an expanded version of our "Back In Time" feature. The focus is religion and various aspects of how we have used it and how it has been used on us. This begins on page 4. It includes the following sections: "Sandwiched Between Two Religions," "European Supremacist Ideology (Racism) and Religion," and "Flipping The Script: Africans Making Christianity Work For Them." We hope you will find this offering informative and enlightening.

BACK IN TIME

'andwiched Between Two Religions

he politicalization of the Christian church, and the rowing dissatisfaction with Roman rule in North Africa nd in the Middle East helped to facilitate the rise of slam. While some North Africans welcomed this new relion, others resisted it. Resistance was put up by Kuseila, general in Mauritania and his relative, Queen Dahia-al ahina. Many North Africans rallied under the banner of useila and were defeated in 682. He continued to rule auritania for five years, but in 688 was defeated and illed by a new contigent of Arab troops. His position s leader of African resistance was taken by Queen Dahia-l Kahina. Under her leadership the Africans fought back iercely and drove the Arab army northward into Tripoli-ania. The fierce counter-attacks of the Africans under ne leadership of Kahina made some of the Arab governors oubt that Africa could be conquered.

fter the Arab general, Hassan-ben-Numan captured Carthage n 698, his victory proved to be short-lived. Queen Kahina on rallied her forces and drove him from the city. When ahina's position became desperate she ordered that the ertile districts be laid waste so that the lack of food nd shelter would discourage the Arabs from returning...

ueen Kahina was of the Hebrew faith and she never abandoned er religion. Her opposition then, was purely nationalis-c, since she favored neither the Christians nor the oslems. Kahina was finally defeated and slain by Hassan-en-Numan in 705...She stood astride the path of Islam nd prevented its southward spread into the Western Sudan. fter her death the Arabs began to change their strategy n advancing their faith and power in Africa.

ource: BLACK WOMEN IN ANTIQUITY, edited by Ivan Van Sertima

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-This section continued on page 9-

European Supremacist Ideology(Racism) And Religion

The papal bull of 1455 authorized the Portuguese and the Spanish to "reduce to servitude all infidel people." Sinc most Europeans in the slave trade considered African peopl to be infidels, a people without a spirituality or a culture, outside of humanity, they were not mentally prepared to deal with African culture as a factor in the revolts against slavery and oppression. Slavery was a moral and philosophical problem to the Europeans. They wanted to present themselves to the world as Christians. They also wanted to continue in the business of slavery, which was antihuman and, therefore, anti-Christian. The teaching of the Christian church, which said that all men were equa in the sight of God, was a dangerous doctrine under the circumstances. The African perception of man and his rela tionship to the world had no parallel in western perceptio This fortunate circumstance frustrated the planters' attem to use religion as a form of social control. They did not understand the Africans' religions and when the Africa were converted to Christianity, this religion did not mean the same thing to the Africans aas it did to the planters Because African religious concepts left no room for fatalism, these concepts helped to sustain African cultura continuity, the cohesive force in nearly every slave revol

Source: AFRICAN PRESENCE IN THE AMERICAS by Moore, Sanders and Moore

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Owners approached conversion of their slaves with distinct goals. They aimed to turn resistance to docility and replace flight and sabotage with increased production. Laborers would be taught to obey masters and overseers and seek justice in heaven. To this end, the Bible and Christian worship were shaped into a propaganda for confor ity.

Some whites doubted that Christian teachings could reform blacks, and others resented the cost and time of this reli ious experiment. How would slave congregations interpret Baptist and Methodist messages of spiritual equality?

ıld instruction in Christian piety and ethics raise ques-
)ns about slaveholders being entitled to enter heaven?
ıld Christianity in the hands of the oppressed prove
louble-edged sword? These nagging questions were debated
)ng whites until emancipation.

A rebellious, obstinate race, it argued, would become
:dient servants. A savage people would be filled with
: of God and respect for his earthly rulers. To insure
:cess for their gospel, masters selected trusted ministers
l laws required whites be present at all religious gather-
gs...

Bishop Meade's sermons, slaveholders found the dogma
:y sought. He urged black congregants, "Do all service
'...your masters and mistresses here on earth...as if
ı did it for God himself." The bishop said God was the
ghest slaveholder:

)r *creatures! You little consider, when you are idle*
l neglectful of your master's business, when you steal,
l waste, and hurt any of their substance, when you are
ıcy and impudent, when you are telling lies and deceiving
'm, or when you prove stubborn and sullen, and will not
the work you are set about without stripes and vexation--
ı do not consider, I say, that what faults you are guilty
towards your masters and mistresses are faults done
ıinst God himself, who hath set your masters and mistres-
; over you in His own stead, and expects that you would
for them just as you would do for him. And pray do
: think that I want to deceive you when I tell you that
ır masters and mistresses are God's overseers, and that,
you are faulty towards them, God himself will punish
ı severely for it in the next world.

ırce: BREAKING THE CHAINS: AFRICAN AMERICAN SLAVE RESIS-
TANCE by William Loren Katz

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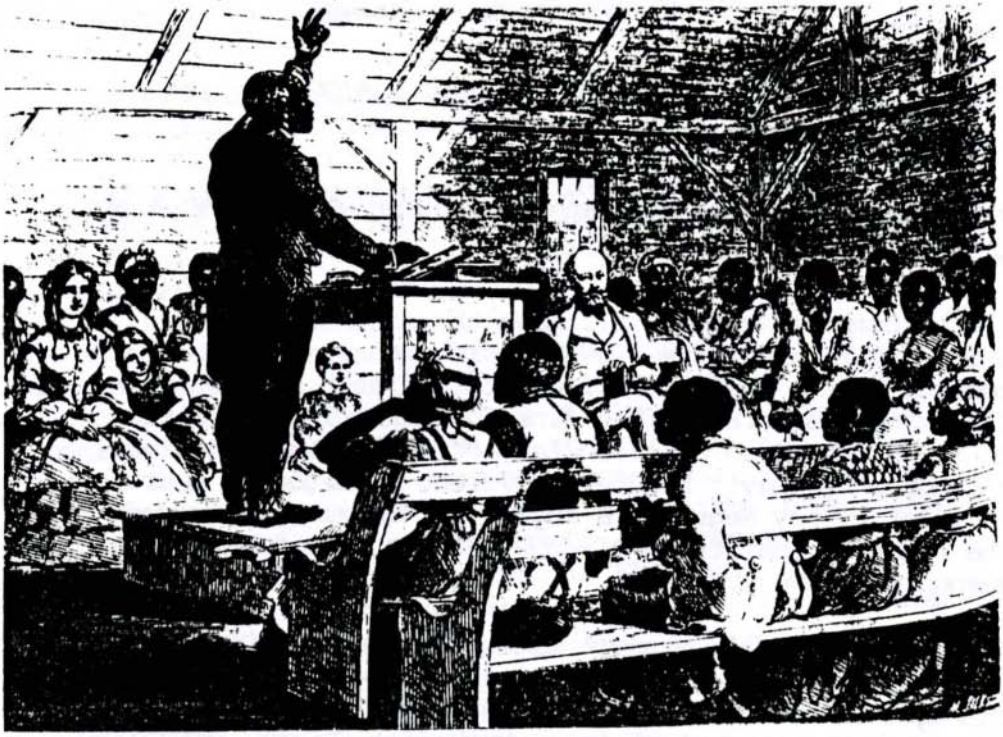
Though Christianity was encouraged among slaves, religious meetings were supervised by the planter and his family.



from BREAKING THE CHAINS

Anyone who is familiar with the history of black slavery will note that the strongest bulwark of the slave system was organized Christianity; or in other words, the various denominations of the Christian Church. The abolitionsits of the eighteenth and nineteenth centuries were fought by the churches tooth and nail. The only Christian body that took a firm stand against the slaveocracy was the Quakers. As late as the middle of the nineteenth century the Reverend James Wilson referred to slavery as: "That gracious and benevolent system which elevates the heathen cannibal into the contented, civilized, intelligent domestics we see around us. Nay, more, into humble, faithful and most joyous worshippers of the true and everlasting God. Bless God for such a system. We don't apologize for slavery, we glory in it, and no society shall exist within our borders that disqualifies or stigmatizes the

slave trade."

Source: INTRODUCTION TO AFRICAN CIVILIZATIONS by John G. Jackson

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Flipping The Script: Africans Making Christianity Work For Them

...the Compromise of 1850...gave the southern planters a revitalized fugitive-slave act in exchange for their consent to the admission of California as a free state. The amended act raised the fine for harboring fugitives to $1000 and added a prison term of six months. A slave-catcher's affidavit became sufficient evidence in court to identify any Negro as a fugitive. Trial by jury and the right to testify in his own defense were denied the suspected slave...

A wave of indignation swept through the North when the terms of the new fugitive-slave act were announced. In Chicago, three hundred Negroes--over half the permanent adult population--met in their Methodist Church, organized a Liberty Association, and set up vigilante groups. Seven patrols of six persons each were assigned "to keep an eye out for interlopers." The Association passed a ringing resolution explaining the Negroes' stand:

"...We do not wish to offer violence to any person unless driven to the extreme, in which case we are determined to defend ourselves at all hazards, even should it be to the shedding of human blood, and in doing thus, will appeal to the Supreme Judge of the Social World to support us in the justness of our cause..."

Source: BLACK METROPOLIS: A STUDY OF NEGRO LIFE IN A NORTHERN CITY by St. Clair Drake and Horace R. Cayton

Continuation of "Sandwiched Between Two Religions"

After the glorious reign of Emperor Menelik 1st, which lasted for more than twenty-one years...many other Hebrew dynasties followed in the history of Ethiopia. Those were truly the days and years when Mizrain(Egypt), Nubia(Sudan), Punt(Somalia) and Cush(Ethiopia) were also the main centers of world culture for Europe and Asia--including **Palestine** at the gateway to the East...

Then came the reign of the **Egyptian Coptic Christians** to crush the so-called "heathens" as they called us. This invasion from Egypt was caused by the Egyptians' need for revenging the capture of Egypt by their fellow indigenous Africans from Ethiopia on previous occasions. The arrival of the Coptics, along with the local Ethiopians that joined them, was supposedly to put an end to any practice of the Hebrew religion and Hebrew culture in Ethiopia. The Coptics(or Copts) issued all kinds of decrees for "voluntary" and/or "forced" conversion into the "new faith"--the earliest name of what is today called "Christianity." We, the Falashas and/or Kylas, were at that time in our history very strong militarily, and fully established as a centralized government with a moving economy. The Coptics attacked, nevertheless, with their full force and overwhelmed ours thereby causing us to surrender in a few short years of combat...And from this point on you will find the beginning and development of the "Christian Religion" in Ethiopia. This was partly due to "conversion" by thousands of Falashas to the "new faith" from Egypt, whose followers were not committing all forms of **genocide** against our people...With it came the bigotry of another "only true God."

As late as the thirteenth century C.E. the Felashas had certain areas of land in Ethiopia which we were still controlling independently of the central government. At the end of the thirteenth and the beginning of the fourteenth century C.E. came the reign and rule of King and Emperor Anda Seyon. He took away the last vestige of power we had left that was free of the Coptics' domination. With this complete loss of power a goodly number of the Agaw (Falashas and Kylas) or Beta Israel went by way of "conversion" to the "new faith," which had become the sole National

Religion of Ethiopia. Those Falashas who remained Hebrew were always able to reconvert some of their members who were not very determined in their desire to surrender their own Hebrew religion for the ease of the economic comfort of not being persecuted by the zealots of the "new religion --Christianity. By this latter method we were able to regain some strength against the rulers and their "new religion" which had become too overbearing for many who had originally accepted it.

In the fifteenth century C.E. another king named Gatz Yaqob, who was also a Coptic Christian, started to persecute us with the intent of wiping away all semblance of the Hebrew religion because we were again holding powerful influence in the fields of art, law and science. This type of oppression was successfully passed through; but then came the reign of Muhammad Gragan, who was known as "The Mighty Left-Handed Ruler." His correct name was "Ahmad ibn Ibrahim." This indigenous Ethiopian Moslem leader, who was of Falasha grandparents, and his armies invaded the northern borders of Ethiopia where we were in control and dethroned King Lebna Dengel in 1536 C.E. "The Mighty Left-Handed" ruled very well for a time, and was "quite liberal in his treaties for us to live together with our differences in faith." But like others before him, "The Mighty Left-Handed" resorted to rule by strong-arm methods. He began confiscating our wealth, then he tried forcing "conversion" to Mohammedism upon us. He was doing a good job of it until he tried to interfere with the Coptics lower down in Central Ethiopia. That caused the battle to expand, and the Coptic Christians felt obliged to call upon the Portuguese for assistance.

This aid came promptly for "The Mighty Left-Handed" had become a menace to all East African nations, including the Portuguese enclaves there Europeans were preparing for their colonialist expansion drives that followed later in the nineteenth century C.E...

After the arrival of the Portuguese colonialists the Moslem Asians, and some Africans, were driven from Northern Ethiopia, thereby causing some semblance of peace in that section of the country with the prospect of a better future as time passed by. However, there came another tyrant

in the person of **King Serge Dengal Melek Segael** who ruled from 1563 to 1597 C.E. and was historically known as "The Great and Powerful Ruler of Ethiopia."..We fought very hard against him under the leadership of Chief Rada'i, who had led us before to many victories over the Moslems and Christians. But like all other men, the day came for the defeat of our "...Great Chief Rada'i..." He had fought to the last of the breath he had in his own body. Men, women and children of the Agau people died with him in his armies. The maidens who were not killed on the battle field against King Segael and his forces committed mass suicides rather than become prisoners. They had formed lines and marched to the top of a precipice where they hurled themselves over the cliff as they shouted with a sense of relief that they were maintaining their honour..."

Source: WE THE BLACK JEWS(Volumes I and II) by Yosef ben-Jochannan

A Return, Back In Time, To That Old-Time Religion

In 1791, the blacks of Haiti rose up against both the whites and the free persons of color and a 12-year armed struggle began that ended with the proclamation of the Republic of Haiti in 1804..."the rising was...a thoroughly prepared and organized mass movement...Voodoo was the medium of the conspiracy. In spite of all the prohibitions, the slaves had traveled miles to sing and dance and practice the rites and talk; and, now, since the revolution (in France) to hear the political news and make their plans. Boukman, a Papaloi or High Priest, a gigantic Negro, was the leader...One night the slaves in the suburbs and outskirts of LeCap were to fire the plantations. At this signal the slaves in the town would massacre the whites and the slaves on the plain would complete the destruction... On the night of the 22nd of August 1791, a tropical storm raged...Boukman gave the last instructions and, after Voodoo incantations...he stimulated his followers by a prayer spoken in Creole: '...the god who created the sun which gives us light, who rouses the waves and rules the storm, though hidden in the clouds he watches us...Our god who is good to us orders us to avenge our wrongs...'"

Source: THE REDEMPTION OF AFRICA AND BLACK RELIGION by St. Clair Drake

FROM OTHER SOURCES

African Attorney In So. Carolina Facing Reprisals For Standing Up For Her People

"South Carolina attorney Efia Nwangaza has become the subject of a criminal investigation and bar disciplinary proceedings because she dare to fight police harassment of Africans in Greenville County.

"The trigger for events leading to Nwangaza's predicament was the shooting death of a sheriff's deputy outside of a Waffle House restaurant. Despite substantial evidence that the deputy was killed by another officer's bullet, prosecutors charged two young African men with the murder. Nwangaza was retained to represent one of the 'Waffle House 2'.

"In the aftermath of the killing, police chose to retaliate against the entire Black community by launching 'Operation Clean Sweep'. In one weekend, they were reported to have made 119 arrests and issue 569 tickets.

"Nwangaza is a local coordinator of the Malcolm X Grassroots Movement. She took a leading role in a campaign to educate the community about their rights during encounters with the police. Among other things, the campaign involved the distribution of flyers about the rights of those who are stopped..."

-from "Special Punishment For Black Freedom Fighters," page 6, Feb. 2000 THE GRIOT(Omaha, NE.)

Government of Nigeria Takes Step Against Death Penalty

"...prisoners on death row now awaiting execution for more than 20 years received a pardon this week from the Nigeria government. The news came at the end of the Federal Executive Council meeting in the capital of Abuja this week, during which Jerry Gana, minister of integration and cooperation in Africa, announced the granting of the pardons by Pres. Olusegun Obassanjo.

"'All prisoners who have been awaiting execution for the past 20 years...have now been granted total pardon', he said. 'Those with less than 20 years, but above 10 years, have had their sentences of death commuted to life imprisonment'.

"The freed inmates, Gana said, would undergo a short course organized by the Ministry of Justice to enable them to integrate smoothly into society..."

-from "Death Row Convicts Pardoned in Nigeria," page 2, Jan. 20-26 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

First International Tribunal On Africa To Be Held

..."The first session of the International Tribunal on Africa will take place at Compton College in Compton, Calif., on February 5-6 of the year 2000. Compton is in the greater metropolitan Los Angeles area...

"The destruction of industry and of the infrastructure across the continent is being accelerated. The peoples of the towns and countryside are faced with mass unemployment. The only future offered to youth is poverty or the armed gangs that are tearing the African continent apart.(There are officially over 300,000 child soldiers.)...

"When political and trade union leaders of 18 African countries took the initiative to issue a call for an International Tribunal on Africa, they emphasized that the dramatic devastation of the African continent and the plight of its people cannot be separated from the three successive plagues that have hit the continent--the slave trade, colonial occupation and the 'structural adjustment plans' imposed upon Africa for nearly 20 years by institutions such as the World Bank, the IMF and the European Union...

"Poverty, economic collapse, and disintegration are first and foremost the result of the burden of the foreign debt payment. The figures are no secret: the global amount of the debt of the African continent totals $350 billion; the yearly payment on 'debt' service alone by African count-

ries is $33 billion. This so-called 'debt' is mainly the accumulation of the debt service...

"Taken as a whole, the debt service payments of the African states are four times higher than the combined budgets for education and health care. In 1997, Niger and Ethiopia had to use half their budgets to pay the debt service. Zambia used 44% of its budget, and Malawi used 35% of its budget. Fifty percent of export income is devoted to the payment of the 'debt'. A recent study by the World Bank shows that if the amount of money allotted to 'debt' repayment had been used for real development, the yearly income per capita in a country like Zambia would have reached $10,000,...instead of the $600 today...

"What we are aiming to accomplish by organizing the International Tribunal on Africa is to re-establish the link between Africans on the continent and all those victimized by discrimination and oppression who find their roots in slavery and the past regimes of racial discrimination.

"Besides delegates from all regions of Africa, Black activists from the Caribbean islands, South America, Europe and the United States will participate and testify to the jury.

"The preparatory documents for the Tribunal call for a number of key demands:
the complete cancellation of the devastating 'debt' and austerity forced onto African people by the colonial powers, including the United States; the right to self-determination and the restoring of political and economic independence for all African nations; and the immediate payment of needed reparations in forms determined by African people for past and present crimes committed against these nations by the foreign countries, corporations and militaries...

"In addition to these important issues, joint action to combat the super-exploitative 'African Growth and Opportunity Ace' legislation, which recently passed in the U.S. Congress, and the repressive and regressive World Trade Organization, will be developed. Quite significantly, organizers have asked freedom fighter, journalist and polit-

ical prisoner Mumia Abu-Jamal(who is fighting to win a new trial and freedom while currently held on Pennsylvania's death row), to serve as the honorary chairperson of the Tribunal..."

-from "Call For The First Session Of The International Tribunal On Africa," pages 12 and 13, winter 2000 TURNING THE TIDE(Culver City, CA.)

Editor's note: By the time we ran across the above information, the conference had apparently already been held. We will make an effort to get in touch with the organizers and run coverage of it in the next edition of the FLAME.

Jericho Movement's Congressional Black Caucus Initiative

"In November of 1999 The Jericho Movement joined an initiative that has been going on for some time. The CBC(Congressional Black Caucus) Initiative. This initiative is designed to get the CBC to call for hearings around COINTELPRO and its involvement in the destruction of Black organizations and the deaths, and/or imprisonment of Black activists and revolutionaries. A list of incarcerated and exiled Black and New Afrikan political prisoners of war was compiled, along with short biographies of them and sent to every member of the CBC...The names and address of all of the Black members of Congress was placed on the Jericho Movement website and everyone is encouraged to write and ask the CBC to finish the work begun by the Church Commission..."

-from "The CBC Inititative," page 10, Jan. THE JERICHO MOVEMENT Newsletter(N.Y., N.Y.)

ANNOUNCEMENTS

For information on the recently held International Tribunal On Africa, write to: Organizing Committee for the International Tribunal on Africa; P.O. Box 303; 2286 East Carson St.; Long Beach, CA.; 90807.

The Malcolm X Research Institute on African-American Biography, the Black Studies Department and the College of Arts and Sciences at the University of Nebraska at Omaha will be holding its fourth annual colloquium, "Civil Rights, Black Arts, and the Black Power Movements," on May 7-9. For more information, contact Chairman James Conyers; Black Studies Dept.; University of Nebraska; 282 Arts and Science Bldg.; Omaha, NE.; 68182-0041.

Sojourner Truth Farm School has a number of grassroots community programs: its newsletter EARTHWAYS, its thriftshop and urban center(1050 W. Baltimore St., Baltimore, MD. 21223), the Prisoner Publishing Network, its anthology of prison writings. All of these projects, and more, such as the National Prison Registry, a list of Black males and Black females incarcerated in the U.S.(TNPR, PO Box 5368, Newport News, VA 23605), are for the purpose of promoting human growth, awareness, and self-sufficiency. Contact Sojourner Truth Farm School, PO Box 311, Poolesville, MD. 20837.

The Committee on Black Performing Arts at Stanford University is soliciting papers and original art-work for the conference "Making the Spirit of 20th and 21st Century Culture: Placing Black Popular Culture and Performance." The purpose of the conference is to show that the imagination and ingenuity invested in the development of popular culture are among the most impressive features of African and diaspora societies worldwide. Forward all submissions to CBPA, Harmony House, 561 Lomita Drive, Stanford University, Stanford, CA 94305; call (605) 723-4402.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Kafele

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Nkrumah Kenny Walker

Olotu Eko(Education Chairman) - Mondo

Eleto(Administrative Chairman) - Baruti

Akapo(Treasurer) - Jelani

Akowe(Secretary) - Shaheed Khaleel Biko Hamza

Akewi(Librarian) - Jabari

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa